

You'd have to know how much I wanted those silver wings to know what a trial that became. I could see the thing that I then wanted more than any other thing on earth slipping away from me. There was a great temptation to follow his advice. To imbibe in those spirits would loosen me up, he thought, and restore the confidence I had lost. But those spirits are counterfeit spirits. They lift you, to drop you all the lower.

Spiritual restoration

We did go to Phoenix that weekend, but we sought the other kind of spirit in association with brethren in the priesthood and with members of the Church in worship service. There came an inspiration and a restoration of

confidence. There came an assurance that has sustained me ever since.

It was in the military service that I came to know for sure that Jesus is the Christ, that Joseph Smith is a prophet of God, that there stands at the head of the Church a prophet of God, and that our Father in heaven will hear and answer prayers and sustain us as we answer the call to enter military service. Of this I bear testimony in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Elder S. Dilworth Young of the First Council of Seventy will now address us, and he will be followed by Bishop John H. Vandenberg, Presiding Bishop of the Church.

Elder S. Dilworth Young

Of the First Council of the Seventy

● I shall begin by quoting a scripture that you all know very well:

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?" (D&C 84:109.)

The scriptures declaring the prime importance and necessity of the seventies' being in the missionary service are clear and to the point. I shall give you but one example:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D&C 107:34.)

Stake missionary system

However, the application of the missionary program of the Church changes as generations and conditions change. For example, we stressed the doctrine of gathering in a previous generation, so it did not matter much where converts were made, rural or

urban. They gathered to Zion. Today we do not gather. Converts are encouraged to build the Church in their home districts; and so we stress proselyting in ever-widening concentric circles with the meetinghouse as a center. Where once the missionaries had no help from the ward or branch, its auxiliaries or its people, now the whole stake missionary system is organized around the wards and branches, their buildings and their people, to work within the framework of priesthood correlation.

Where once members helped missionaries by giving them meals, now members are the best sources of finding people to whom the missionaries might teach the gospel. Because of the growth of the Church, we can correlate the vast missionary system with the wards and stakes and use these units to accelerate and implement our proselyting purposes.

Ward proselyting program

There have been great changes in the organization of our units. Where once the bishop had inadequate help and

felt no responsibility for missionary work, now the whole missionary program centers in the bishop and his helpers in the highly functional meetinghouse and well-organized auxiliary programs. How, then, can the proselyting purposes of the Lord be best served in our present situation, keeping in mind the special calling of the seventies? Here are some suggestions:

1. *Have seventies presidents serve as group leaders.* The presidents of the quorums of seventy should be so selected that, as nearly as possible, they can serve as group leaders in their wards. Remember that all the missionary work in a stake is done in its wards. Certainly the seventy presidents should direct the missionary work of their own quorum members in the wards in cooperation, of course, with the bishops.

2. *Implement effective methods for finding investigator families.* The effort to find prospective converts usually takes up to 80 percent of a missionary's time in any mission. Fifty years ago it took from 90 to 100 percent. I as a missionary spent a hundred percent of my time finding people. The seventies in the quorum are living in the various wards and should be the backbone of the finding program in each ward. At all times each seventy and his family should be making friends with and warming up two or more families of nonmembers.

Furthermore, because of the every-member-a-missionary program of the Church, each home teacher should be urging the families under his care to find and make friends with nonmember families also. He should also teach his families the techniques to help them cultivate these nonmember families. The group leader of the seventy who is the ward missionary representative should be alert to this need in the whole ward and keep the bishop not only informed, but help him to acquaint the other ward priesthood groups with methods whereby they also can assist in this great finding program.

3. *Use correlation principles in quorum organization.* To make missionary correlation effective in the wards of the stake, it follows that the stake mission

presidency should be included among the presidents of the quorum of the seventy. It would be expected that this mission presidency would be chosen from the best available seventies or elders. If elders, they would be ordained seventies and placed in the quorum presidency. In those stakes where the nonmember population is so large that the members of the stake mission presidency would have their time fully taken with the work of proselyting, they should be excused from group leadership. The quorum presidents should then recommend group leaders from among the members of the group, and after approval of the stake presidency, should install them. These group leaders should meet with the quorum council on a regular basis to correlate the work of the quorum in all wards.

4. *Enlist aid of auxiliary organizations.* The seventy group leader would be expected to lead out with suggestions to the ward auxiliary leaders about correlating their programs to assist in finding prospective members. These programs may also be of great help in preparing people for baptisms if they are used with wisdom. I do not have time to give an illustration of that particular point.

5. *Understand functions of missionary work in a stake.* Missionary work is divided into three main functions:

a. *Finding.* The objective of "every member a missionary" makes every member responsible for finding investigators and for preparing them to receive the missionary lessons. To prepare the members for this important function is the duty of the home teachers serving those members, who should, themselves, be prepared with helps and guides by the seventies group leader.

b. *Teaching.* The stake and full-time missionaries are responsible for teaching the gospel to those whom the finders have made ready. This centers in the presentation of the lessons with such additional or preliminary discussions as circumstances may warrant.

c. *Fellowshipping.* This is the responsibility of the home teachers. It might be well to assign seventies to

these new families to help orient them, preferably the same seventies who helped to convert them.

Responsibility of seventies

One of the great responsibilities of home teachers is to convert the nonmembers in the part-member families. These teachers should be seventies where available. With these families, the seventies can use their missionary finding techniques to good advantage.

Missionary work may be done by priesthood holders other than seventies and by women, but the chief responsibility rests on the seventies.

The stake president has the basic responsibility for the successful operation of the missionary work in the stake. This missionary work is administered through the stake priesthood executive committee and the stake correlation council, with the high councilor assigned to work with the seventies and the stake mission serving as adviser to the stake president on missionary matters.

The bishop has the responsibility for successful operation of missionary work in the ward, including the fellowship of new converts. Missionary work in the ward is administered through the ward priesthood executive committee and the ward council, with the seventies group leader as adviser to the bishop on missionary matters.

Missionary correlation meetings

In wards where full-time missionaries are working, the seventies group leader should hold a ward missionary correlation meeting. It might well be attended by all stake and full-time missionaries working in the ward area.

In every ward it should be determined how many possible investigators are available to be taught, and then a program should be set up which will cause, so far as possible, an even flow of investigators for the stake and full-time missionaries. Families who are cultivating nonmembers under the inspiration of their home teachers, and seventies who are engaged in the program for finding families, should cor-

relate their efforts through the ward executive committee to bring this about.

On the stake level, the quorum council should invite the attendance of full-time mission district and zone leaders when correlating missionary work in the stake.

Do you not see, my brethren of the seventies, that when the great majority of all missionary work is devoted to finding people and persuading them to listen—and you are charged with that finding—you are for all practical purposes the stake mission. The other smaller percentage, and the very important percentage—the teaching—is yours as soon as you will qualify yourselves for that part. Some of you are now qualified. The members of the mission presidency are your leaders.

Experience in rounding-up cattle

Many years ago I worked for a period of time on a cow ranch, at the art of working with cattle. I was a cowpuncher. In a corral set to one side was a fine-looking, pureblood horse with a well-cared-for coat, pared hoofs, and combed mane and tail. He was the pride of the boss, who rode him when he went on fence inspection or in rodeo parades in town. There came a day, however, when there was an emergency. He had to ride after cattle, and he had to use this horse. For an hour and a half the horse led the roundup and then, all lather, sweat, and foam, gave out and could not be pushed another step. The rattail cayuses of the other punchers, hardened and toughened from daily, hard driving, easily passed the pureblood horse.

The sad thing is that the pureblood had more real quality than the range horses, but by nonuse was soft muscled and had no endurance. Had he been used, learned to dodge gopher holes, rushed pell-mell downhill, over and through brush, been skinned and bumped, fallen down, gotten up, been toughened by adversity and some failures, he would have outworked and outdistanced the other horses.

The moral is clear, I suppose. Don't leave your cow horses in the corral or hitch them to wagons doing other

things if you want them to find and round up the cattle.

I testify that the Lord has spoken in this day and has given us the precious charge of preaching the gospel to the world under the direction of the First Presidency and the Twelve. I sustain them with all my heart, and the First Council sustains them with all its heart. I bear my witness that President Joseph Fielding Smith is the chosen successor to President McKay, and that

his counselors are also called of God. They have not only my support, but also they have my deep and abiding love. In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now speak to us, and he will be followed by Elder Henry D. Taylor.

Bishop John H. Vandenberg

Presiding Bishop

● My heart, along with your hearts, I am sure, has been softened tonight by hearing these wonderful boys, their sweet, mellow voices. And I want to tell them that they may consider themselves to be successful. I think back on something I read a few years ago. It was published in Washington, D. C. They had had a spelling bee, and a young man had won the spelling bee. Immediately thereafter a reporter went up to him and said, "Now, young man, to what do you attribute your success?" And he came right back and he said, "To my wonderful, overbearing mother."

Delusions of youth

I wonder tonight how many mothers have been associated with these boys in having them come to their practices. A boy and a mother can reach every goal they try for. Perhaps that is the key to success. But what happens when a boy is left alone? I believe we might get the sad story from the words of Benjamin Disraeli, who at 22 wrote these words:

"The disappointment of manhood succeeds to the delusion of youth. Let us hope that the heritage of old age is not despair." Thus he seemed to recognize that when one's life is built upon delusion, or false belief, it will only bring grief. Eighteen years later, at age 40, he recorded: "Youth is a blunder; manhood a struggle; old age

a regret." These sad words were written over a hundred years ago, but delusions are still with us. Webster defines delusion as "something accepted as true or real that is actually false or unreal."

Abraham Lincoln gave an example of delusion when he asked on one occasion: "How many legs would a sheep have if we called the tail a leg?" When the answer, "Five," was given, he corrected it by explaining that just calling the tail a leg didn't make it one.

The dean of students of a western university prepared a list of what he calls the ten delusions of youth. At the top of his list is the delusion that "there is no eternal truth." The dean claims that many youth today have been misled into believing that there is no eternal truth, because they are deceived. They assume everything changes, including the nature of man and the Ten Commandments. This delusion may come from seeing a world moving so fast that it seems impossible to find stability.

Many kinds of eternal truth

There are many kinds of eternal truth, and all are important. When God releases truth to the earth, it is available to all, and discovery is almost simultaneous in many advanced scientific nations. Evidences of such physical truths are all about us, probably one of the most obvious being the